

582 marry any one belonging to your own *kur*, or clan. Unlike the
 614 Khasis, however, a Lyngnam can marry two sisters at a time.
 595 The Lyngnam marriages are arranged by *kaianga*, or go-betweens,
 584 much in the same way as Khasi marriages; but the ritual
 582 observed is less elaborate, and shows a mixture of Khasi and
 Garo customs (see Section III.). The Lyngnams intermarry
 with the Garos. It appears that sometimes the parents of girls
 exact bride-money, and marriages by capture have been heard
 of. Both of these customs are more characteristic of the Bodo
 847 tribes of the plains than of the Khasis. There are no special birth
 782 customs, as with the Khasis, except that when the umbilical cord
 583 falls a fowl is sacrificed, and the child is brought outside the
 house. Children are named without any special ceremony.
 764 The death customs of the Lyngnams have been described in
 Section III. A peculiar characteristic is the keeping of the
 dead body in the house for days, sometimes even for several
 months, before it is burnt. The putrefying corpse inside the
 house seems to cause these people no inconvenience, for
 whilst it remains there, they eat, carry on their ordinary
 avocations, and sleep there, regardless of what would be
 771 considered by others an intolerable nuisance. The religion of
 these people consists of a mixture of ancestor-worship and the
 propitiation of the spirits of fell and fall, which are, most of them,
 believed to be of evil influence, as is the case with other savage
 776 races. As with the people of Nongstoin, the primaeval
 782 ancestress, "*ka Iau bei*," is worshipped for the welfare of the
 clan, a sow being sacrificed to her, with a gourd of rice-beer, and
 leaves of the oak, or *dieng-ning* tree. The leaves of the oak are
 afterwards hung up inside the house, together with the jaw-bone
 of the pig. Sacrifices are offered to a forest demon, *U Bang-
 jang* (a god who brings illness), by the roadside; also to *Ka
 Miany Bylli U Majymma*, the god of cultivation, at seed time,
 on the path to the forest clearing where the seed is sown.
 Models of paddy store-houses, baskets and agricultural imple-
 ments are made, sand being used to indicate the grain. These are
 placed by the roadside, the skulls of the sacrificial animals and
 the feathers of fowls being hung up on bamboos about the place
 793 where the sacrifice has been performed. There are no priests or
 796 *lyngdohr*, the fathers of the hamlet performing the various cere-
 monies.

children, but Christian influence has eradicated or driven underground the consumption by women and children. Industrial arts. The only industrial arts traditionally practiced in all households were a rudimentary carpentry and a simple utilitarian basketry. Other arts were few, and were practiced as village specialties: the washing and smelting of iron ore and the forging of hoes, daos, knives, swords, and cooking pots (upland Khasis); the spinning of cotton thread (Mynso village, Jaintia); the dyeing of cotton thread and the weaving of cloth (Jaintias, Bhois, Lyngngams, Wars); the spinning and weaving of Eri silk (Khyrswang and Nongtrung villages, Bhoi and Jaintia); and the hand manufacture, without wheel, of painted earthenware pots (Larnai village, Jaintia). Ironworking and the production of cotton goods have nearly died out through the competition of machine-made goods. Carpentry has greatly improved. An innovation of major importance is the sewing and tailoring, on sewing machines, of ready-made garments for both sexes. [Cf. Darrah 1896; C., W. 1832.] Trade. Khasi villages normally contain a number of household shops operated by women. Every Khasi also lives within walking distance of several village markets that are held on successive days of the eight-day week. The limits of market intercourse for the members of any particular village can be roughly distinguished by their naming the days of their week, which are called after the active markets. The exception is the huge market at Shillong, much of which is active daily, and which serves as a magnet for Khasis from all over the hills. The traditional barter has given way to currency in all markets. The small ones contain at least some local farm produce, plus other essentials like betel nut, and the food and tea stalls which serve as centers of social intercourse. The big markets contain not only regional produce and manufactures but also products from distant parts of the hills, brought for sale by traveling middlemen. There is also substantial trade, from the hills to the valleys, in potatoes, pears, hides, lac, cotton, caoutchouc, the wood of the sal tree, Eri silk thread, limestone, coal, ivory, bay leaf, betel nut, pan leaves, bananas, sugar cane, oranges, til, turmeric, and chilies. From the plains to the hills, there is trade in dried fish, paddy rice, salt, cooking oil, kerosene, matches, tea, sugar, wheat flour, machine-made cloth, shoes, metal pots, crockery, porcelain objects, coral beads, silver, and gold. Markets are important not only as economic institutions but also as centers for recreation (including archery competitions), courtship, reaffirmation of kinship ties with distant relatives, and the dissemination of information of all kinds. [Cf. Stegmiller 1924a.] Division of labor. Men do the heavy work, such as clearing and burning the swidden fields, caring for cattle and goats and driving them to market, butchering and selling large cuts of beef and pork, carpentry and mining, and driving and laboring on motor vehicles. They also tailor men's

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ing from the time it consists of an elementary family until it grows to a local descent group four generations deep. [Cf. Chattopadhyay 1941.] Kin terminology. The terms of address given below are also terms of reference except where otherwise indicated, and are uniform for male and female speakers. They were collected in an upland Khasi village near Shilong (cf. Ehrenfeld 1965 for some regional variants).

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Fa	pa
Mo	ma
FaEBr	paan
FaYoBr	paahyaa
FaSi	ma
Fa youngest Si	maah
MoEBr	maam
MoYoSi	maam
Mo youngest Si	maah
MoEBr	maam, ka
MoYoBr	ba (ref.: ka)
EBr	ba ahyaah
Elderst Br	ba ba
YoBr	ba dang
Youngest Br	ba da
EBr	dang
Elderst Si	ba, ba
YoSi	ba na, ba re
Youngest Si	maah
MoSiSi, MoSiDa	pa (ref.: pa or lea)
FaBrSi, FaBrDa	pa (ref.: paah)
MoBrSi, MoBrDa	
FaSiSi, FaSiDa	ba

MARRIAGE AND FAMILY. *Made*. According to the traditional courtship pattern, a group of young male relatives and friends made nightly visits to the house of some virgin girl in another village, appearing her through basket while she and her parents appeared them, and staying the night to avoid the dark walk home. Marriage was according to the wishes of the parents after negotiation by a go-between from the boy's side. Girls might be 15, and boys 17, years of age. Girls have now acquired freedom of movement through attending school, however. Premarital sexual play is common, and young people choose their own spouses when the girl is about 19 and the boy 21. The most common mode of marriage is elopement, for Christians and non-Christians alike, but some Christians marry in church, and some Khasis still marry according to the traditional ceremony or some variation on it. There are no preferred or proscribed marriage types, nor is there a bride price or dowry. *Fam*, *Mingam* is the ideal for all. Extension of incest taboos, like an exogamous. Other prohibited marriage partners are real and classificatory *FaSi* and *FaBr*, *FaBrCh*, *FaBr*, and *FaBrMo*. The *MoBrWi* is also prohibited. *Boy*

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